

The exhortacion

*Loue cau
seth longe
letters.

*Good offi
cers muste
be like
good poc-
ets.

to praise which thou dost not wel
se & which thou dost not daily very
well remembze wout any mans ex
hortacion. * But I because y^e whē
I reade thy letters me thynke I
speake wth thee, am most delighted wth
thy longest letters & I am oftē ti
mes very lōg my self in wryting.
Now last of al I desire and exhort
thee to this that * as good poets &
as cūning plaiers do so that thou
in the last part & cōclusiō of thine
office and busines be as diligent
as may be that this thirde yere of
thy gouernmēt may seme to haue
ben most perfect & most adoꝝned as
though it were the thirde act in a
comodie, the which thinge y^e shalt
easily bryng to pas if y^e thinke y^e I
(whom alone y^e rather dost please
then al others) am al wais wth thee
and present in al things which ei
ther thou dost oꝝ sayest. Now it re
maineth to desire thee that if thou
loue me & wouldest haue al thynne
to doe well thou haue regarde to
thine owne health and welfare.

FINIS.

A VVATCH

VVORD FOR VVIL

full VVomen.

AN EXCELLENT PI-
thie Dialogue betveene two
Sisters, of contrary dispositiōs:
the one a vertuous matrone :

*fearing God: the other a vvilfull
hullyvife: of disordered
behaujoure.*

Wherein is righte Christianity
discourfed, what singular com-
modity commeth by vertuous e-
ducatiō, as otherwife what tor-
ment to a quiet man, a skowl-
ding & vndiscrete woman is.

Proverb 19.

House and riches may a man hime by the
heritage of his elders: But a discrete woman
is the gift of the Lord.

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371:16

T O T H E R I G H T V V O R -
shipful and vertuous Lady, the Lady Mary
Rowe, late wife vnto that famous Citizen
Syr Thomas Row Alderman of London.

*R. B. wisheth all perfect felicity in this life
& vvith Christ Iesus eternall ioy
in the life to come.*



Generall reporte (ryght
worshipfull Lady) ech-
where resoundinge the
rare vertues lodged in
your modest mynd, hath
emboldened me at this
present to offer vnto your worthy view
this litle Treatise: smal (I cōfesse) in vo-
lume, but pithy in matter, pleasaunt for
reading profitable for vse, & expedient
for practise. Herein by way of dialogue
is laied downe a iust commendation of
your Sexe, in whom (maugre the spight-
ful reports of many viperous I anglers)
there is & euer hath bene in ech respect
of vertuous actions, sufficient prooues
of singuler excellēcy. Herein againe on
the other side, is lively and graphically
set out the imperfections faultes & de-
fects

The Epistle

fects of such vndiscrete women, marred by education & nussed in the Suds of ill custome, as greatly discredit and emble-
mish the honourable natures of the bet-
ter sorte, and are the occasion (for that
their number is the greater) that the
whole Sexe is not had in such estimatiō
& reuerence as their noble deserts re-
quire. In these two womē, betweene whō
the substance of this Booke is canuassed
Your L. may behold two contrary dis-
positions: the one not so zealously geue
to the maintenance of Gods glory, the
practise of vertue, the obedience to her
husband, & all other her dealinges leas-
ueled by the squyre & directiō of Gods
word: as the other sheweth her selfe wil-
ful, disdainfull, stubborne, contemptuous
disobedient & irreligious: in whom is
expressed a very paterne of our natural
imbecillity & weakenes, wherein we lie
deepely plūged & filthily wallowing, vn-
lesse by grace we be rectified, & by good
educatiō bettered. For as Serapia with-

Dedicatorie.

out respect of her dutifull obedience is
saryed headlong by the lore of her owne
inclination: so are wee all in her as in a
glasse to see our selues what we be of our
selues: on the other side in the good Lu-
cina we may perceiue all things framed
& uttered both godly modestly & Chri-
stianly. In whom your VV. may beholde
an image of your self, in that in the ex-
ercise of the like vertue you so nerely re-
semble her. For the which as you are hu-
bly to thanke the diuine maiesty, who
bath vouchsafed you such rich store of his
gracious gifts & blessings: so doubt I
not but your example dasly allureth &
draweth many to the imitation of the
like vertues. In which respecte, and for
whose behalf I thought it not amisse to
make choice of you for the patronage
of this Treatise: As well thereby to shew
my hearty affection which I beare vn-
to your vertues, as hopig that the same
going abroad vnder your name & ti-
tle, shall to all godly readers be the wel-
comer

The Epistle

comer and more plausable . In the end-
also for affinity of argument here is in-
serted a godly Sermon of mariage, and
the duties of married couples, one to a
nother. Together wyth an exhortation
for the establishing of their state in pe-
ceable ioy, mutuall comfort , and dome-
sticall tranquillity . All which I am to
beseech you to accepte , as significas-
tions of my well meanyng vn-
to your VVorshippe, whom
God in mercy longe
preserue.

Your worships to commaunde
R.B.

To the godly disposed and
vertuous reader.



He holye apostle saincte *Paule*
(gentle Reader) in his epistle to
the *Romaines* the 15. Chapter,
writeth thus: that whatsoeuer is
written afore is written for our learning
& instructiō, now this good dialogue hath
ben penned of pure affection, both for the
instruction of the good, and amendmēt (if
possible it may be) of the euil and wicked:
Wherefore I beseech thee thankfully to
accepte it. Concerning the sume & effecte
of this dialogue, in brieft you shal find it a
very godly communication betwixt two
sisters. The one, a vertuous and godly dis-
posed womā, whose name was *Iustina*. The
other, a frowarde and vngracious woman,
called *Serapia*, who complaineth to her si-
ster as though her husband & children had
greatly misused her. The other knowing
the contrarye, instructeth her in patience
& putteth her in mind both of her obedy-
ence towards her husband, and bringyng
vp her childrē in the feare of God. Adding
also that she ought to bee furnished wyth
fayre words, and due correction: the one to
pacifie the wrath of her husband, the other
to decke

To the Reader.

to decke her Childrē with decent nurture. Grounding her talke on the truth of scripture, & confirming the same by godly examples, and at length *Iustina* by her gentle perswasions, reuoked *Serapia* from her wonted crookednes. And doubtlesse if honest huswiues, godly widowes, or vertuous maidens, shall read or heare this well framed dialogue. They shall thereby greatly strengthen their modest minds. Againe if stubborne women, vnapted dames, and wilful yonglings wil but once geue care with diligence to the hearing or reading therof: to know themselves they shal haue fit cautions, and to amend themselves fit occasions, wherefore good Christian reader vouchsafe to iudge with vnderstanding & vnderstande with a godly minde so shall my paynes bee well digested, and fit occasion ministred to imboulden me hereafter, and so I commit you to the tuition of his safety who is Lord of all safety and of whome all safety is to be prayed for, euen the Lord of eternall lyfe.

Exiguū pignus sed magni amoris.

A watchworde

For wisfull VVomen,

Iustina. Serapia.



OD speede you my hearte-
ly beloued Sister.

S E. Oh it is good that thou
dost once come to me, but ye
statelie folkes in your countrey
care not for vs poore soules

here without. Into this countrey my good
Iustina, thou art heartely welcome.

I V. My dearely beloued sister God thake
thee: how canst thou say, y I am to statelie
for thee, I haue reioysed heartely to come
vnto thee, thinkest thou also, y I care not
for thee? Notwithstanding thou knowest
well inough, that I haue alwayes loued
thee before other of our sisters. Therefore
I come to thee now, to visit thee, and to see
howe thou doest, and Simplicius thy good
man, with thy louing Children.

S E. Oh ho, we do verely but soles, I could
be content to haue it better: with vs is no-
thing but labour and trauel, & yet haue no-
thing for it.

I V. Oh deare sister, complayne not so I
pray thee, thanke the heauēly Father, that

Vj.

he geueth

Psal. 73.

Iob. 21.

Iere. 12.

Abac. 101.

Psal. 73.

Psal. 102.

Num. 14.

Esay. 50.

Rom. 8.

Gene. 3.

he geueth health vnto thy louing Husband
and Children which is the greatest gyfte
and grace of God, & also the costliest trea-
sure in earth. Also let it not be tedious but
pleasing vnto thee, that God causeth not
al thinges to succede vnto thee after thine
owne mynde and will as vnto the vngodly,
whereof Dauid sayeth. I was grieved at the
wicked whē I saw the vngodly in such pro-
sperity, for they are in no peril of death, but
are lusty and stronge. They come in no mis-
fortune as other folke, neither are they pla-
gued lyke other men. Lo (sayeth hee) these
prosper in the world, and these haue Ry-
ches in possession, but be thou of good chere
and thinke that thou arte in the number of
the godly, and say with Dauid, whē I haue
the Lord. I care not for Heauen nor Earth,
and complayne not, that it is Labour and
Trauayle, for without Labour and Tra-
uayle wee can not liue in this Worlde.

For the Lord God hath layde this curse &
malediction vpon the shoulders of all men,
in his wrath, even in Paradyse, that we be-
cause of our transgressions, must eate our
breadye in the sweate of our faces in labour
and sorrow. Thou needest not to say, also if
thou hast nothing besides, thou wilt not bee

content

For wilfull VVomen,

cōtent with that, which God hath geuē the,
and yet geueth dayly, whereby I may per-
ceiue, y thou hast but small trust in God.

S E. Yea, the longer I truste, the lesse I
haue. The day hath ben y I had somewhat,
but now all is gone to the deuill.

I V. God saue vs from the Deuill, good
syster speake not so waywardly, knowest
thou not, that euen as God is believed and
trusted, euen so is he had and found: if thou
beleue that he wil preserue thee, thy good
man & thy childrē, truly he shal do it, & will
do it with a good will: but if thou do mis-
trust him, and bee doubtfull in the matter,
thīking y thou must prosecute & bring it to
passe, by thyne owne care, labour, and pay-
nes, then sendeth God scarcety. For whatso-
euer y vngodly feareth y same cōmeth vpon
him. Thys doth he for this cause, that wee
should knowledge that he is almighty, and
that we of our owne powers, without hys
grace can do nothing. Therefore cast all thy
care (sayth Peter, vpon the Lord, for he ca-
reth for vs, hee will also (as Dauid sayth)
not alwayes leaue the righteous and them
that trust in hym, in tribulation.

S E. Thou sayest very well deare syster.
Thou mayst trust in God wel ynough for
B 2. thou

Prou. 3.

1. Pet. 5.

Mat. 6.

Luc. 12.

Psalm. 55.

thou arte rich and hast ynough. But if the world were so hard with thee, as it is with me, thou wouldest complayne as wel as I. For I see well inough, whā I sit long still, and care not, or do nothing. thē haue I nothing: I must surely study and do for it, for no man will bring me ought at home: Also my husband is seldome at home, he goeth forth about his busines, and careth not how I keepe house with the children.

IV. With all thy carefulnes and seekyng, shalt thou preuail: nothing, deare sister, remembre the kynde wordes of Chyste, and prynte them surely in thy hearte. whereas he sayth. Be not carefull for your life, what ye shall eat or what ye shall drynke, nor yet for your body, what ye shall put on, is not the life more worth then meate, and þ body more of valew then rayment: Beholde the foules of the ayre, for they sowe not, neither reape, nor yet cary into the barnes, and yet your heauenly Father feedeth them. Are ye not much better then they? Why care ye then for raiment? Consider the Lillies of the field, how they grow. They labour not, neither spinne. And yet for all that, I saye vnto you, that euen Salomon in all his royaltie, was not arrayed like vnto one of these.

Therefore

Matth. 4.
Luc. 12.

Therefore take no thought saying, what shall we eate, or what shall we drinke, or where with shall we be clothed? After all these thinges seeke the Gentyles. Therefore bee not like vnto the heathen, fretting and vexing thy selfe, with such vnprofitable cares and thoughtes, for the wyse Salomon sayth, carefull trauaile hurteth, but blessed is he that trusteth in the Lord. Christ saith further in the Chapter aboue mentioned. Seeke ye first the kingdome of heauen, and Mat. 6. the righteousnes thereof, & all these thinges shall be ministred vnto you: for your heauely father knoweth y^e haue neede of meate, drinke, cloth & all these thinges. This comfort shouldest thou truely take to thy heart deare sister, and trust thereto. I haue such a strong confidence in my God, and in these comfortable wordes of Christe, that althoughe I with my poore fatherles children, had nothing at all, or as lytle as thou, how bee it thou hast inough, and needest not to complayne, yee do I know surely, that hee will not forsake me, but nourish me and my children, as the byrdes of the Ayre, and clothe me as the floures and Lillies of the fielde. That thou saist, thy hus band goeth abroade about matters, is not vnrasonable. Pius
B iij. my deare

my deare husband (who resteth now wyth
God) did so likewise I thought, if hee had
not alwaies bene at home, nothing had gone
forward. But now I know, & he did more
wyth one worde, than I can doe in a whole
day, now begin I first to misse him.

S E. Cuth, I cannot tell what good he doth,
he is now so stubbayne & wayward towards
mee & the children, that I know not, howe
it commeth to passe, or what he ayleth, hee
fretteth and vereth himselfe, in bayne and
for nought. I thinke he wyl be starke mad
or out of his wittes ere it bee long.

I V. O good syster, I beleue that thou
arte the greatestt occasion of his frettyng
and disquieting, thou arte to froward & ob-
stinate, against him (as I heare) thou dost
not suffer him a woorde, thou brawlest al-
wayes wyth him, and orderest him very e-
uill, notwithstanding hee is an honest sim-
ple man, which is loth to fight and brawle
with thee, as other froward men doe. And
also I beleue, & am sure, that he is no dron-
kard, whoremonger nor player.

S E. How? a dronkard, whoremonger, or
player? If hee were such a one, then sir
woulde I haue a stomacke to deale with
him, I would plucke my spirites and cocke
with

with him, as one deuill doth with the other.
 I V. Lo, now I perceyue what is in thee,
 and why thou art so stoute and wayward a-
 gaynst thy good man. He hath also desyred
 me, to rebuke thee gently for it, Oh sayde
 hee, thou sufferest no man to reprove thee,
 also thou wilt not heare him, speake he ne-
 uer so kyndely vnto thee, neyther arte thou
 willing to go to the word of God, or prea-
 ching, and also thou louest not to heare him
 read at home (which is a signe of an vngod-
 ly cōuersatiō) thou chyddest with him, euer-
 more before men, thou byngest not by thy
 chylde in the feare and correction of God,
 thou angrest thy selfe vnrasonably & with-
 out a cause disagreest w thy neyghbours.
 Should not this griene thy good husbā :
 I beleue of a truth that thou doest griene
 hym sore wyth it.

S E. What care I for that although I am
 frowarde, as many spytefull tongues doe
 reporte by me, yet am I no whore as some
 be. Also I know very well, by my Husbāde
 euery where maketh these reportes of me:
 what should I do to him : should I cal him
 gracious Lord : I woulde rather see him
 hanged. Well, well, I will one day begin a
 matter with him, that he litle thinketh of.

Mat. 12

IV. God forbid, let not such euill thoughtes enter into thy heart, but I perceine that (as Chryst saith) of the aboundaunce of the heart the mouth speaketh : now doe thy fruites breake forth, now art thou like vnto vnleaked Lime, which whan cold water is poured vpon it blotweth, breaketh, smoketh, and burneth vnnaturally, euen so doest thou also : I haue somewhat gently admonished & frendly reprovued thee (how be it I thought thou wouldest haue taken it in no euill parte) but thou vblest vngacious wordes, cursest thy good Husband, whom by reason thou oughtest to kepe in honour, & be obedient vnto him, as vnto y^e Lorde, and not to bee thy husbandes maister (as Paule teacheth) but be still, should not sutch vngacious, yea I will say also vngodly wordes) griue thy good man, & prouoke him to anger : Oh bee ashamed. I heare no man that speaketh euill by thy husband, but that he is good and honest, gentle, courteous, and lyueth charitably wythall men, wythout any contention or debate, glad to heare the worde of God, and to further the same, and that the People are very fauorable and louing towards him.

S E. J

For wilfull VVomen.

S E. I know that well inoughe, that the
fooles loue him, and specially some wiues
loue him very wel, thou needest not to tel
me thereof, but if I may come once to the
ryght grounde of þ matter, thou shalt see,
what I wil do, also I passe not for his go-
ing to Church, hearyng of Sermons, or
readyng, the more he goeth to Church or
readeth, the lesse I haue: and since Luther,
the new preaching, the hereticall bookes
and readyng came vp, haue I almost losse
all that I had, and I thinke I shall neuer
haue lucke with him as long as he liueth,
would God that the Deuill would short-
ly rydde hym out of the way.

I V. By thy Fruites it is knowen, what
maner of Tre thou art, O dost thou not
trust thy husband? but standest in feare of
him, for other good women? God saue
me, I take pity vppon thee, that thou arte
such a wielde and stubborne woman, what
wilt thou shew thy selfe? of a truth I
would not haue beleued it, if any man had
told it me, but thou comest forth thy selfe
with such vnnanerly communicatiō before
mee, whereof by reason thou shouldest re-
fraine thy selfe, what dost thou then before
other folkes? Oh my deare sister do not so,
knowest

A Watchword

knowest thou not that euery man is hys
 Ephe. 5. wyues head, and we wyues ought to be o-
 1. Coll. 11. bedient and subiect vnto our husbandes in
 1. Pet. 3. all thynges: euen as also God, hath geuen
 vnto the man in Paradyse, the rule ouer the
 woman, whereas he sayth. Thou shalt bow
 Gen. 3. before thy Husbande and he shall haue the
 rule ouer thee.

This is the cause also (as Paule sayth)
 1. Cor. 2. that we goe attyred & haue a veile or couer
 vpon our heades, wherein we should remem-
 bre, that we must liue vnder the power and
 subiectiō of the man. And therefore must I
 now (for as much as my louing husbande,
 of blessed memory, is dead) let hang my co-
 uer or bayle downewardes from my head,
 whereby is signified that I am a widowe,
 hauing no head or husbande that now hath
 rule of me. Thou sayst also that thou doest
 not passe vpo thy husbands going to church
 hearing of Sermons, or reading, notwithstanding
 that wee haue nothyng in Earth
 more blessed more profitable, & better, then
 to heare and reade the word of God, we are
 also nourished, & liue by euery word & pro-
 ceedeth out of the mouth of God: & not onely
 by bread. Now if thy husband also should not
 heare or read the word of God whereby all
 thinges

Matth. 4.
 Dent. 8.

things are sanctified, but be so frowarde,
wield and vnmanered as thou, which fea-
rest not God, & canst agree with no body:
Oh, what a lyfe should that be: And beleue
me truely, y^e thou, thy childe, and y^e whole
house, is sanctified and preserued of **G D**
through thy vertuous Husband, as Paule
sayth, that the vnbeleuing Wife is sancti-
fied by y^e Husband, or els should all things
goe to wracke with thee.

1. Co. 7.

S E. What should he sanctify me, if he mi-
ght drowne me in a sponc full of water, hee
would do it, he kepeth me sometime like a
dishclout, thinkest thou y^e I will suffer it?
No I warrant thee.

IV. Truly, thou hast a right name Sero-
pia or Serapia, seldome or very little good,
thou hast euen the name with the deed. But
this I know of a truth, and haue perceiued
it, y^e thy Husband, is but to gentil, to good,
simple, & kynd, and geueth thee no stripes,
kepeth the reasonably & honestly (wherefore
he may wel be called Simplicius) & whē he
doth all things for the best, & intreateth the
most gentlyest of all, then dost thou so be-
rate hym wyth spytefull wordes, that it
is shame: should not this greue him? should
not thys frette and bere him? euen as al-
so Solomon

rou. 3.

So Salomō saith, that such a shamefull, bngentill, vnnanered, wayward woman, is a corruption in her husbands boanes. And in another place sayth he, A froward woman woundeth the hearte: to wounde the heart, truely greueth a man soze sayth Salomon: yea hee sayeth further that it is better to dwell in a very bare Lande, then with such a chydng, irefull and frowarde woman. In lyke maner hee speaketh also of the good women saying, that a reasonable meeke & vertuous woman, is a crowne vnto her husband. Such a good & discrete woman is the gift of God, and in another place sayth he. A gentle wife maketh her husband glad, and nourisheth his boanes, yea she is hys wysedome. And whosoever (sayth hee) findeth such a Wife, findeth a good thinge, and receiueth a holosome benefite of the Lord. Therefore deare sister, let not such vngodlines and wickednes be spoken of thee, for it is a great sinne before God, and before the world greate shame: take the good women of the old Testamēt for an example, be patient as Lea, frendly as Ruth, true vnto thy husband, as Michol, the wife of Dauid, measurable as Iudith, meeke as Hester, chaste as good Susanna,

and

Pron. 12.

Pron. 18.

For wilfull VVomen.

and obedient vnto thy husband, as Rebec-
ca, Remēber that thy husband, is thy Lord 1. Cor. 2.
Eph. 5.
and thy head euen as Christ is the Lord &
head of the congregation, & that thou hast
no power ouer thy body, but thy husband,
and put thy trust in God. And be of a low-
ly spirite, that thou mayst be called a dou-
ghter of Sara. 1. Co. 7.

S E. If I knew thee not, I should thinke
that thou were a waylish woman, because
that thou canst talke so well, thou coul-
dest serue wel for a preacher, thou art wel
sene in scripture, & deeply learned: what
hath my husband geuen thee, y^e thou thus
dost chapter me, thou dost it not of thy self.

IV. Thou callest it Chaptering, but know-
west thou what Chaptering is? In times
past was it, and is yet the vse amonge the
freers, y^e euery friday before dinner, they
gathered theselues together in y^e chapiter
house, where as euery one seuerally was
constrained to shryue himselfe and confesse
his fautes openly, which he had comitted
throughout the whole weeke. After y^e did
y^e Abbot or Pryour giue a good discipline
or correction, wythrodde vnto such as
had deserued it, for theyr fautes, And
if the Abbot or Pryour had perpetrated
ought

ought themselves they were faine to suffer
it in like maner &c.

The holy sainte Paule, writeth vnto the
Romains, Corinthians, Galathians, Ephe-
sians, &c. certaine Epistles, which are deuy-
ded into Chapters, wherein hee teacheth
faith in Christe, & loue towards our neigh-
bours: after that he admonisheth the of the
doctrine, which they had heard of him: at y
last doth hee also reprove them for certayne
errors that were amonge them, euen as I
do now thee, but I trust that my chapter
shall not bee tolde in vaine to thee, but that
thou shalt thereby bee amended, and ware
good and vertuous. I haue also receyued
no gifts of thy Husband, y I thus rebuke
thee, but I am bound in conscience, & of cha-
ritable loue, vnto thee and to all mē, in this
case or in other like cases, if I see any man
erre, y I shall rebuke, & admonishe him for
it charitably: if any heare mee & amend by
it, than haue I won his soule: In like ma-
ner art thou & all men bound to do y same al-
so, & if thou know any lacke fault, or error
in mee (whereof I am not free) thou must
also aduertise mee of it. I will followe thy
good counsell, and take it well in worth & a-
mend my fault.

SE. Did

SE. Diddest thou alwayes talke so gently
with thy husbād: diddest thou neuer anger
him: nor curse him: I know þ thou hast an
hasty anger raiguing in thee, & I am sure,
thou diddest not so demurely soothe him in
his foolish humour.

IV. Hearken my dearely beloued sister, I
wil tell thee, how I lead my life with Pius,
my good man, (now deceased) & how he be-
stowed his life with me. When þ almighty
God, after his godly ordinañces had coupled
vs both together in Mariage, I thought
likewise thus: Now must we labour, care,
scrape, & scratch, that wee may get our ly-
uing in this hare and miserable worlde, I
fared with my good mā & family very hard-
ly in meat and drinke. I came seldome to a-
ny preaching, to heare the word of God. I
would lend nothing to no man, and thought
alwayes that I must bringe it to passe by
my carefulnes, laboure & trauaile to waxe
riche, I thought not that God did care for
me, or made me rich. Also I know not the
godly saying of Salomon, where he saith. It
is very easy, & a light thing vnto the Lord,
to make a poore man rich, neyther had I at
that tyme so much knowledge, and trusse in
God (which I wil speake thanked be God,
without any boast) as I haue now, but whē

Pius my louing husband saue, that I was
 so earnest and sparing, and thoughte by
 by myne owne prouision, wythout the help
 of God, to be made rich, he spake vnto mee
 gently with kynde wordes. My louing Lu-
 stina, I see a great lacke and fault in thee:
 It pleaseth me not, that thou louest not to
 go to the sermon, to heare the word of God
 hast no trust in God, art vntwilling to lende
 to any man, keepest thy house and familie
 to hard, & wouldest bee riche all to hastily,
 it wil not frame so: Paule sayth to hys dis-
 2. Timo. 6. ciple Timothe. They that wyl be ryche,
 fall into temptacions and snares, and into
 many foolishse and noysome Lustes, which
 drown men in perdition, and destruction,
 for couetousnes, is the roote of all euill.
 Thou shouldest not be able to stand before
 God, nor yet before man. But thus muste
 thou do. First I wil haue of thee, that thou
 be desirous to heare the word of God, and
 whē thou hast heard it, that thou pray vn-
 to God for Grace, that he will vouchsafe,
 to geue vnto thee sayth, and the fruites
 thereof, y thou maist amend thy Lpse, for-
 geue thyne aduersary, and bee willing to
 lende vnto thy neighbour. Although thou
 thinkest y thou shalt haue nothing for it.

God

For wilfull VVomen,

God is able to see thee payde agayne, be in charity wth all men, strue with no man, be not lightly prouoked to anger (euen as we wyues are soone displeased) and keepe not thyne owne house, Chyl dren, and Family too streight: then shalt thou see and finde, that God will dayly blesse thee, and make thee Pertaker of his blessings & benefits, as the wise Salomon sayth. The blessing of the Lord, maketh ryche without trauayle: the same blessing shalbe cōfortable & profitable vnto vs in Soule, Body, Honour, & goods. &c. By such friendly wordes was I mooued, that after ward I followed him gently vntill his departinge, after that I went gladly to the preaching: when I had heard the woorde of God, I besought the Lord (as Dauid did) and sayd, O my God Psal. 51.
make mee a cleane heart, and renewe a right spirite within mee. Cast mee not away from thy presence, & take not thy holy spirite from mee. Then did God heare me, and made me an other woman then I was afore, we lyued merely together God gaue vs goodly Chyl dren, and goods inough for them, in so much also that I knewe not frō whence it came. Then did I perceiue & see,
Cj. that all

A Watchword

Psal. 127.

that all our care, labour, and trauayle,
(without the blessinge of God) is lost and
in vayne, whereby we thinke to waxe rich.
Whereas God geueth not, there hath no
man ought, as Dauid sayth. It is but lost
laboure, that ye haste to ryse vpearly, and
so late take rest, and eate the bread of care-
fulness. For vnto his friendes, and vnto
those that he fauoureth, and also vnto such
as trust in him, doth hee geue it sleepinge.
Wherefore (gentle Syster) followe not
thyne owne mynd, and brayne, but followe
thy husband, euen as I know that he is re-
ady alwayes to instruct thee gently with
word of God, and other charitable wordes.
Feare God, be willing and glad to goe to
sermons, & to heare the word of God, beseech
God for grace, euen as I haue done, be not
wayward and angry at home with thy hus-
band, childre, and family. Be long suffering
patient & stryue not with thy neyghbours,
and do vnto euery man as thou wouldest be
done to, then shalt thou see playnly before
thyne eyes, and find that God almighty shall
send and pouer his blessinge vppon thee,
and vppon thy whole house, and shall geue
thee more then thou shalt neede.

S E. Bea

For wilfull VVomen.

SE. Vea thou speakest well if I had alwayes leasure to goe to Church as well as thou and my husbände, but I haue somewhat else to do, I can not once goe to the Church but ther is some hurt or mischiefe done at home, or else I lose some what, or somewhat escapeth me, which might finde mee the whole weeke.

I V. Hast thou not hard a prouerbe which soundeth thus. The hearing of a sermon loseth nothing, geuing of Almes, impouerieth nothing, and euill gotten goodes enricheth nothing: And this prouerbe is true as other Godly scriptures are. Thou saist that thou loolest much, and that thou endurest hurt & damage by thy going to church, that is euen as much to say, as what haue I to doe with God, his word, or preaching: I must do my busines, preferringe thy doynge & carefulnes before the woord of God, as though thy cause were more necessarie. Oh do not so deare syster thou hast harde that nothinge is lost by the hearynge of a Sermon. And beleue mee truely if thou were desyrous and willynge to goe vnto the sermon, & that thou wouldest comend all the matter at home vnto God, it should

A Watchword

goe better with thee a great deale, & more should be done, then when thou dost scratch and rake so long at home. For wee must first seeke the kingdome of God, and then shall all other bodyly necessaries bee ministered vnto vs, but whosoever is ashamed thereof (sayth Christe) and heareth not my wordes, of him will I also be ashamed before my heavenly Father. Nowe haue wee nothing vpon Earth more necessary, neyther is there any thing commaunded vnto vs more highly or straightly. Also we ought to accept none occasion to hinder or let vs from the heareing of the woorde of God, for therein are wee taught, the sayth in God, and in Iesus Christe his sonne, & the loue towards our neyghbour, but how can we beleue, sayth Paule, if we heare not the woorde of God: how canst thou beleue, and put thy trust in God: loue thy neyghbour, forgiue thyne enemyes, or how wilt thou be saued, if thou heare not the woorde of God: but if thou wilt obtayne all these thinges, then goe willingly to the Sermon, and heare the woorde of God attentyuely with diligence.

S E. Although men goe the Church much
and

For wilfull VVomen.

and heare sermons dayly, yet do I see none
that amendeth thereby, the one can not a-
forde to þ other, þ the sun should shine vpon
him and the world waxeth worse & worse.

I V. Peruaile not at it þ the world waxeth
euill, thou mayst not put the fault in the
preachinge, or in the woorde of God, but in
the hearers of it, which beleue it not nor a-
amende themselues by it. But lette the
woorde of GOD bee preached, when and
where occasions shall serue, for it goeth not
forth idelly, but it findeth some mē that be-
leue it, and are amended through it, as the
Lord God sayth himselfe: lyke as the raine Esay. 55.
and snowe commeth downe from Heauen,
and returneth not thither agayne, but wa-
tereth the Earth maketh it fruitefull, and
greene, that it may geue Corne vnto the
sower, and breade to him that eateth. So
the woorde also, that commeth out of my
mouth, shall not turne agayne voyde vnto
mee, but shall accomplyshe my will, and
prosper in the thing, where vnto I send it.
Wherefore let it not moue thee although þ
whole world be offended at it, heare thou þ
woorde of God gladly and earnestly. Pray
vnto God for the sayth, lyue and doe there-
after, and forgeue thy neighbour, so shalt
thou

A Watchword,

thou prosper also (as the Lord saith) and all things shall goe well with thee.

SE. I could bee content to see an amendment: but to be at one with them, and to speake louingly vnto those, that put me to hynderaunce, and helpe to beguyle me: I will not, I wil rather see them at the deuil, I neyther will, nor can forget it, vntill I be auenged on some of them.

IV. There do I perceiue that as yet thou art no Christian, for thou wilt not, neither canst thou speake kyndlye vnto thy neyghbour, nor be at one with him.

Secondly, thou dost ascribe thine aduersitie and misfortune vnto men, and not vnto God, as though it were not the good & gracious pleasure of God, that all thynges succede not alwayes after thyne owne desire, Thirdly, thou wilt not forget, nor forgieue thyne aduersary, but desirest to be reuēged vpon him.

SE. I pray thee heare mee. I am at one with many folkes, that do good vnto mee & I agayne vnto them but that myne aduersity shoulde come from God, that cannot I beleue in no wyse, I shoulde bee in rest long ynough for our Lord God, if wicked people

For wilfull VVomen,

people would let me alone. Also a wyse woman hath tolde mee my fortune that many wicked people shall trouble me, and that I shal haue no good fortune as long as my husband liueth, yet I must bee at one with certayne persons for my husbandes sake, vntil a time conuenient that I may be euen with them, for they shewed turnes, which they haue done me.

Iu. The good Lord saue mee, dost thou also beleue Soothslayers, and olde miscreant witches? Truly it is hyghly prohibited of God in the Scripture. In so much that king Saul sped very euil, for as much as he forsooke God and asked counsaile of a witch Reg. 28. which had a soothsayng spirite. In like manner was also serued Kinge Ahazia, which soughte counsaile at hys ydoll Belzabub, wherefore beware, that thou geue no credence to any Soothslayers, or sorcerers.

Now harken vnto me, I cannot forbear but that I must answer to these 3. poynts. First thou sayst that thou art at one, and at peace with them that do good vnto thee, and that thou doest also good vnto them, what manner of unitie is that? whereby a man may perceyue, that yf any of them

A Watchword

Math. 8.
Luke. 6.

with whom thou art now at peace, should
displease thee, thy vnity & concorde should
soone bee at an ende with them. And it is
euen as Chryste sayth, if yee loue them,
which loue you, what rewarde shall yee
haue? for the Publicanes and very sinners
loue them of whom they are loued. And if
yee doe for them which doe for you, what
thanke are yee worthy of? for the very sin-
ners do euen the same. But I say vnto you
(sayth Chryste) loue your Enemyes, doe
good to them which hate you, blesse them
that curse you, pray for them which wrong-
fully trouble you. Blesse, (sayth Paul) &
Curse not. Now cōcludeth Chryste saying,
vnto him y^e smiteth thee one y^e one cheeke,
offer also the other. And hee that taketh
thy Coune, forbid not to take thy Coate al-
so. Geue to euery man that asketh of thee,
And of him that taketh away thy Goods,
aske them not agayne. Yee will not haue y^e
wee shall onely agree with them, whych
doe good vnto vs, but also with them that
ymagine all mischief agaynst vs, and hurt
vs, and that vnto them wee should doe all
good. Secundarely, thou beleuest not, that
thy aduersity, & misfortune commeth from
God,

For wilfull VVomen.

God, which causeth al good thinges, and euill thinges, as the Lorde God sayth hymselfe, I am the Lord, and none other, which maketh light, & causeth darkenes: which geueth peace, and cause the euill, I am the Lord which doth all these thinges. Seeing God doth all these things, how darest thou then put the fault vnto the wicked people, which notwithstandinge, without the will of God are able to doe nothinge, God doth also comforte vs whereas hee sayth, I am your Comforter, who arte thou then that arte afrayde of men: which notwithstandinge are mortall, and of the children of men, which are deliuered vp as Day, and forgettest the Lorde, which created thee, which spread out the Heauen, and grounded the earth. Euen as also no man was able to hurt or endamage the good Iob, vntill God gaue power vnto Satan to prouue hym.

Christe sayth also, that we should not feare Mat. 10. them, which hurt or kill the body, for all þe hayres of our heads are numbred and none of them falleth on the ground without the will of the heavenly Father. Hee careth for vs, & loueth vs so much, that hee sayth, Hee that toucheth vs, toucheth the appell of his

A Watchword

Math. 6.

of his eyes, for whatsoeuer happeneth vnto vs, be it good or bad, cometh all by the good and gracious will of God. But who can (saith Paule) resist his will. Therefore hath Christe taughte vs to praye vnto the heauenly Father. Thy will bee done in earth as it is in heauen. Therefore needest thou not to ascribe vnto any man the good or euill which happeneth vnto vs, but only vnto God, which because of our sinnes, sendeth vs aduersity.

Math. 6.

Thydeely, thou canst not forgiue thy aduersary, but dost intende to bee yet reuenged vpon him, which is a very great poynt of thy vngodlinesse, and there is nothinge more damnable, than when we wil not forgiue our Neighbour. But euen by the same measure wherby wee meate vnto others, it shall be measured agayne vnto vs. Wee haue no nearer way to heauen, then when wee forgiue our neighbours, neither is there any thinge, that so harde barreth, and shutteth vp heauen, as when we in our vnbelefe, will not forgiue or release our Neighbours, euen as Christe sayeth also, If yee shall forgiue other men their trespasses, your heauenly Father shall also
so for

For wilfull VVomen.

so forgive you. But if yee will not forgive men their trespasses, no more shall your Father which is in heaue forgive you your trespasses. Wee also pray and desire vengeance vpon our selues in this þ we pray, saying, Forgive vs our trespasses, as wee forgive them, that trespass agaynst vs, which is euen as much to say, as, O Lord if I doe remit, or forgive my neyghbour, then forgive mee also, but if I doe not forgive him, then I beseeche thee, that thou wilt also not forgive mee, or releasse me at any time. Is not this a great vengeance, which wee desire to come vpon our selues? Moreouer, thou doest presume to attempt the powre of God, in þ thou thinkest: I wil forgive him, but if it chaunce to come to my lot, I will shewe him as much pleasure agayne. Nay, nay, not so my dearly beloued Syster, if any displeasure, or euill happen vnto thee of any man, then thinke, well, I wil suffer it, for I know, it cometh from God, I will forgive it him, God shal reward him for it, if it be his pleasure. As also þ good Paule writeth vnto þ Romans, *Rom. 12.* dearly beeloued auenge not your selues, but geue rounne vnto the wrath of God for it is

Pro. 25.

it is witten, vengeaunce is myne, and I will reward it sayth the Lord. Therefore if thy Enemy hunger, feede him, if hee thurst geue him drinke, for in so doing thou shalt heape coales of fyre, on hys head: bee not ouercome of euill, but ouercome euill with goodnes. Therefore leaue the vengeaunce vnto God, vnto whō only vengeaunce pertaineth, and auenge not thy selfe on no man, that it happē not vnto thee, as it happed vnto þe wicked womā Iesabell, whē Naboth would not sell his Vineyard vnto her vngodly husband King Achab, she auēged her selfe on him, caused him to bee put to death, tooke the Vinearde, and gaue it vnto the King. But incontinently God did punishe her, for shee was throwen downe from a windowe, and eaten of Dogges.

3.Reg. 21.

See thinketh also, that thou art to feare, and desyrous of vengeaunce agaynst euery man, and specially agaynst thy owne Children, for when any of them doth any thing, which pleaseeth thee not, then dost thou immediately wrecke thy anger on them, and beatest them too sore, and out of due time, whereof the Children become dullwitted, and fearefull.

SE. I haue such frowarde children, I beleue

For wilfull VVomen.

leene y there are no worse in all this lande;
yea, I thinke verely y they are euen yonge
Deuils, for not one of them will take any
nurture, or correction at my hand, neyther
doth any of them regarde mee: I can not
tell how to doe with them, if it were not
for my hus band, whom they dreade sore.

For if I should byng them up alone, true-
ly I would beate them all away from me.

IV. That thynne, myne, and other mens
children, are wilfull and stubborne, is not
to bee meruayled at. For it is geuen vnto
all men euen by nature from Adam, that
all the myndes, thoughts, and Imaginati-
ons of theyr heartes are euill, and more in-
clined and proane to that which is euell,
then to that whych is good.

Therefore hath God ordayned, & geuen
to the children, Parentes, as Fathers and
Mothers, and also to all men Superiours,
for to breake our wilfulnes, and our owne
myndes, and to drawe vs to the feare, & ho-
nour of God, and to all vertue and that we
should liue vnder theyr obedience. There-
fore deare syster instruct first thy Chyldren
truely in the commaundementes of God, ac-
cordinge as thou arte bounde vnto them,
and bee gentill to them: for when they are
kept

A VVatchword

Ecl^e. 6.
Collo. 3.

Pro. 13.

Ecl^e. 3^e.

kept so hard and straght, and are brought
vp in such great feare, then become they
fearefull, wylde & stubborne People, when
they growe to age which neyther care for
Father, nor yet for Mother, & if they grow
vp so, they are also disobedient to all high-
er powers. Paule teacheth also, that wee
should not bringe them vp, so straightly, &
not to be so hard vnto the, mooue them not
to wrath, and rate them not least they be of
a desperate minde, but bring them vp with
the nurture, and information of the Lorde.
Thou mayst not also bee to soft for them,
nor suffer them to haue the byddel too large,
that they waxe not wilfull, and despise thee
and thy husbnde, as it was scene by Ab-
solon, and many other wicked & rebellious
chil dren. Therefore hath Salomon taught
often, that wee shoulde keepe our chyl dren
vnder correction, not sparinge the Rodde
where as neede requireth, saying. He that
spareth the Rodde, hateth his Sonne, but
who so loueth his Chylde, chasteneth him
betimes. And in an other place sayth he, if
thou haue Sonnes, bring them vp in nur-
ture and learning, and holde them in awe
from theyr youth vp.

Wozco

For wilfull VVomen.

Moreover the scripture doth set before
vs for an Example and a warning, by which
happened vnto Ely the hyghe Priest, and
vnto his Chylde, because that they were
obstinate agaynst theyr father, & he was too
slacke in correcting of them, & in the end it
was theyr death, and destruction. Also thy
correction must bee measurable, and not too
hard nor tyrannous, but fatherlyke, and
motherlyke, as Salomon sayeth. Chasten
thy Sonne whyle there is hope, but let not
thy soule bee mooued to slay him: for great
wrath byngeth hurte, therefore deliuer
him, then mayst thou correct him more.

Of such hard and vnnearable correc-
tion, doe wee reade an Example in Titus
Liuius, of a certayne Senatour of Rome
called Lucius Manlius, which did set forth
a commandement, that no man should pre-
sume to fight with the Enemys without
a further comaundement, which his owne
Sonne transgressed, ouertame and discor-
fited the enemyes. Wherefore his father
caused his heade to bee stricken of openly,
not regardinge that hee thereby had done
good seruice to his natyue Countrey, and
obtainyd victorie, honour and peace for it.

Accor-

According as we reade that Saul was also
 verie hard vnto his sonne Ionathas for an
 vnreasonable cause. &c. Thou shouldest also
 set them to schole, or else keepe them at
 their wooke, and let them not goe ydle,
 wherby they may bee occupped and taught
 to forget ydlenes in their youth, for when a
 man goeth Idle, then doth hee learne all
 euill, as lyinge, deceyuing, drinking, play-
 ing, dycing, lusting, and such lyke. There-
 fore shouldest thou alwaies be doynge with
 them and let them thereof, and especially
 thy daughters, that they do not chaunce
 some where among euill companye, and
 come to a shamefull fal, euen as it happe-
 ned vnto Dina the daughter of Iacob. And
 the wyse Salomon sayth and teacheth, if
 thou haue daughters, keepe their bodics, &
 shew not thy face cherefull towarde them.
 But where as thou saiest that thou art not
 able to rule thy chyldren, and to bring them
 vp without thy husband there strykest thou
 thy selfe with thy owne sworde, thou saydest
 afore, that thou haddest nothing to do with
 thy husband and diddest not care, (as I
 vnderstood it) though he were dead, for the
 which I praye God preserue him longe.

Gen. 34.

Eccle. 7.

D good

For wilfull VVomen.

O good sister, what a poore life shouldst thou leade with thy smal childre, thou knowest not as yet, y a good man (euen as thou hast) is such a costly Jewell in a house, neither beleuest thou that a widow with many children, though she be neuer so ryche is such a poore desolate woman. Cruelly thine vnprofitable and vncomely woordes wyl moue mee to bee angry, and to fal out with thee.

SE. Oh good sister Iustina be not angry, I will now waxe good, & set vp another head though I should fetch it out of the house of dead mens bones, if I knew in deede, that I should chaunce of a better.

IV. Alas what should I doe, how much instruction, admonition, and gentill correction do I spend on thee, all is in vaine: for thou makest euen a geste of it. Thou shouldst not (sayth Paule) let any filthy communication come out of thy mouth, but that which is good to edifie with all, where neede is. y it may haue fauor w the hearers: for of such, & of euery idle or vnprofitable worde, Eph. 4. Math. 12 must we geue accõpts before God, at y day of Iudgement. Therefore I beseech thee gentle sister amend, for it is truly nigh the time, for a womã full of filthy & vnprofitable communication, & without discrete manners

A Watchword

Prou. 11

(sayth Salomon) is lyke unto a Sow with a ryng of gold in her nose.

SE. Doeſt thou now firſt liken me vnto a ſow? thou haſt controlled mee enough, ceaſe now, and let vs talke of an other matter, for I ſee wel ynough, that thou haſt no luſt to tary long with me.

IV. Who thinkeſt thou would be glad to be with thee, ſeyng thou chydeſt and brawleſt ſtill, and no man can get a good wooorde of thee: firſt I beleue thy Good huſbande, that thou takeſt neuer a word for good, neither of him nor yet of no mā elſe: ſhould not thys greeue hym? Verely I haue ſeene in our quarters, that ſuch an vndiſcrete and froward woman hath brought her huſband to diſhoneſty. Wherefore refraine thy ſelfe from ſo doing, that there happē not a worſe thing vnto thee.

SE. Wel let the mater reſt here, I beſeech thee forgeue me good ſiſter Iuſtina, I will do no more from henceforth as I haue done afore: I knowledg that I haue bene very frowardly bent, euill, and obſtinate, al which thinges I vtterly forſake, and I wil no more take vpon me another lyfe.

IV. For as much as thou doſt acknowledge thyne

For wilfull VVomen.

thyne offence, & wilt amend thy conditions
be it forgeuē vnto thee, for Christ sayth, if
thy brother or sister offend, rebuke him, and
if he repent and amend forgeue him, &c. Luc. 17

Therefore do it no more, do not anger thy
husbande, neither chide nor brawle with
hym, nor yet with other men: for where-
soeuer enuying & strife is (sayth S. Iames) Iaco. 3

there is vnstabilenes, and all manner of euill
works, speake not euil behynde other mens
backes. Pul not a mote out of any mā's eye, Iaco 4

so long as thou hast a beame in thyne owne, Luc. 6
þ thou be not like vnto þ man with the two
powches whereof the histories do wyte.

S E. What maner of man was þ: or what
had he in his two powches? I neuer heard
of hym before in al my life.

IV. That wil I tel thee, & it is good to
perceiue. Esop^o writeth þ there was some-
time a substantial mā, which did backbite þ
people very euil, & praised himselfe hauing
alwayes two powches gyrded about him, þ
one great before hī on his belly þ he might
see it þ other litle behind him on his backe,
which he could not see: & what soeuer, fauts
or euil he espyed of his neghbourres, dyd he
wyte vp & layed thē in the formost powch,
vppon his belly, in so much that the greate
D ij. powch

Luke. 6.

pouch waxed quickly full. But whatsoeuer he did backbyte and slaunder him selfe of o-
ther, the same could he neither write vpon nor
yet perceiue, and the same layde he in the
hyndermost pouche vpon his backe. Nowe
when and wheresocuer he came among cō-
pany, hee put alwayes hys hand in the for-
most powche, wherein hee found alwaies,
all oher mennes faultes, and so by thys
meane hee spake alwayes euill of other
men, but hee could not put hys hande into
hys small pouche vpon his backe, neither
had he put any thing of himselfe in it, that
is, hee espyed alwayes a chippe or mote in
his neighbours eye, but the great beame in
his owne eye he could not perceiue. And he
was euen a fellow like vnto the Pharise in
the gospel, whych boasted and praysed him
selfe of hys righteousnes, and despised the
pooze publicane. Now mayest thou easely
vnderstand the mā with the two powches.
Thou shalt fynde them so sel paynted vpon
papers, buy one of them, & let thy husband
read it vnto thee.

S E. Well I will marke it diligently, I
see well inough that thou wilt tary no lon-
ger w me wherefore I desire thee good si-
ster

For wilfull VVomen,

ster Iustina, for asmuch as the new yere appo-
procheth, that thou wilt leaue me somewhat
for a new yeaers gift or a token, whereby I
may remeber thee, as my dearly beloued
sister.

I V, What should I leaue thee? I haue no-
thinge, siluer & gold haue I not but such as A. 3.
I haue, I geue thee (saith S. Peter,) & of þ
wil I also make thee partaker.

S E. Whatsoever thou dost geue or parti-
cipate vnto me: þ same wil I thankfully re-
ceiue, and shute it by in my heart and kepe it
whilest I liue.

I V, Wel, the wil I leaue thee some thing
for a remembraunce, which shalbe better (as
Dauid saith) the many thousand pieces of
gold, I geue & leaue thee Iesus Christ the
son of God, his holy worde, & Gospel, and þ
hollome doctrine of Paule. I beseech thee,
put away fro the thy former naughty life,
& conuersatio, by whose lusts & errors thou
art corrupted, & renew thy self in þ spirit of
thy conscience & mynd, & put on Christe the
new man which is shapen after God in true
righteousnes & holines, put away fro thee
all lying (and forasmuch as we are members)
speake truth to thy neighbor, be not angry
to thy husband, nor to other folkes, & let not

A Watchword

Ephc. 4.

Iacob. 1.

Tit. 2.

the sunne goe downe ouer thy wrath, geue
no place vnto the Backbyter, or Deuill,
pleade the cause of the poore and needeful:
Let no filthy cōmunication procede forth of
thy mouth, grieuē not the holy Ghost, let
all biternesse, searcenesse, wrath royinge, &
curled speakinge bee put away from thee,
with all maliciousnesse, be curteous & hear-
ty to al men & forgeue thy aduersaries, as
God for gaue thee & vs all, euen for Christs
sake. Remember also, that thou without
any delay, bee willing and glad to goe to
sermons, & desirous to heare the woorde of
God, and pray vnto the Lord for grace, that
it will please him to strengthen the same
in thee, and to increase thy sayth. Also bee
not onely a hearer of the woorde, as Saincte
Iames saith, but declare it also by thy dedes
vnto thy neyghbour, that thou deceiue not
thy selfe: for Chryste speaketh himselfe:
Blessed are they that heare the woorde of
God, and keepe the same, that is, that they
liue and doe thereafter, accordinge as the
holy sainte Paule writeth vnto his scholler
Titus, and cōmaundeth him how he shoulde
teache and speake vnto women, & so will I
also, righte well beloued sister, desyre and
charge thee, & leaue thee for a remēbraunce
that

For wilfull VVomen,

that thou walke and behaue thy selfe as be-
cometh thee in holinesse, & thou be no false-
acuser, not geuen to much drinkeinge: but a
teacher of good & honest things, to make &
younge women sober mynded to loue theyr
husbandes, to loue their children, to be dis-
crete, chaste, busy, good, and obedient
vnto theyr husbandes, & the worde of God
be not euil spokē of. And for to do all these
thynges, desire God most heartely of hys
grace, & beleue without wauering, that he
wil geue thee grace to perfoyme the same:
and as Chryste sayth, whatsoeuer yee de-
sire of the father in my name. I will do it.
And whatsoeuer yee desire (vnderstande &
which pertayneth to saluation & Chrysten
conuersation) beleue, & yee shall receyue it.
These & no better thynges haue I to leaue
thee for thy Newyeres gift or for a remē-
braunce, desiring that thou wilt also lay it
by, and keepe it diligently in the Coffer of
thy heart, then will God come, and geue
thee a new heart and a new spirite (as the
Prophet sayth) Then shalt thou see, that
God with all his Graces, and blessings,
will come vpon thee, thy husbände, thy
Chyldren, and all thy house, and that all
thynges shall prosper vnder thy hande.

Psal. 51.

I thanke thee gentle sister, that thou haste so friendly, rebuked, taught, and instructed me, I will neuer forget it while I lyue, and I wil diligently follow thy good counsaile, and I ensure thee, that thou hast done more on me, with thy earnest exhortations, then all the Priestes and Preachers that euer I heard in this land: and thou art also better learned & more expert in the scripture then they, and this will I repute of thee before all men.

I V. Geue not the honour and prayse vnto me. For all honour and prayse belongeth to God only, as God sayth himself: I am the lord, that is my name. I wil geue mine honour to none other. Vnto him will we also ascribe, geue, and lay all honour and righteousness as the Prophet saith. Al honour is thine, and thou Lord art righteous but we must be ashamed, and all shame is ours. Therefore geue the honour vnto God, and not to me, nor to any creature.

Dani. 9.

S E. Honour and praise be vnto God for euer more, and I beseech thee that it will please thee to pray vnto God for me, that it will please hym to let mee endure stedfastly to myne ende.

I V. The holy Saynte James teacheth vs that wee shoulde pray one for another,

For wilfull women.

that wee might all be saued, which I will also do truly for thee and for all mē, do thou so likewyse for mee. It is now time I must bee gone, my hartelye beloued sister. The merciful God blesse thee and send thee hys blessing. The grace and peace of our Lord Iesu Christ, bee with thy louinge husband Simplicius vnto whom thou shalt pronoūce my hartey commendatiōs, whē he commeth home, and with all thy familye, I commit thee to the tuition of God

SE. God thanke thee my louing sister, & God send thee prosperity and health, & thou mayest come home agayne in safety. I feare that I shall neuer see thee agayne.

Iu. I wil if God permit, come to thee again shortly, farewell, the Lord be with thee.

SE And with thee also.

IV. But yet before I depart (forasmuch as it commeth into my mynd) I will geue thee a short instruction cōcerning the state of matrimony, which of late I learned at a sermon declared vppon a certayne place of saynte Iohns Gospell, which I trust shall be no lesse for thyne edifying and instructiō then that goodly communicatiō, which hath bene betweene vs hether to.

And the sayd sermon was groundd vppon
this

This peece of scripture containned in the se-
conde Chapiter of Saynte Ihon, and soundeth thus.

Ihon. ij.

Iohn. 2.



Here was a mariage in Cana, a
City of Galile, & the mother of
Iesus was there. And Iesus was
called also and his Disciples vnto
the mariage. And when the Wyne faile-
led, the Mother of Iesus sayde vnto him,
They haue no Wyne Iesus sayd vnto her,
woman, what haue I to doe wyth thee?
my houre is not yet come. His Mother
sayde vnto the Ministers, whatsoeuer hee
sayth vnto you, do it. And there were sta-
ding there, vj. Waterpots of stone, after
maner of the purifying of the Iewes, co-
tayninge ij. or iij. Firkins a peece. And
Iesus sayd vnto the: fill the Waterpottes
with Water. And they filled them vp to
the brim, & he sayd vnto them, draw out
now, and beare vnto the gouernor of the
feast. And they bare it. When the Ruler
of the feast had tasted of the water, that
was turned into Wyne, and knewe not
whence it was, (but the ministers which
drew the Water knewe,) Hee called the
Bryde.

For wilfull VVomen.

Brydegrome, and sayd vnto him. All men at the beginnig, set forth good Wyne, and when men be drunke, then that which is worse. But thou hast kept backe the good Wine, vntill now. This beginning of miracles did Iesus in Cana of Galile, & shewed hys Glory, and his Dysciples beleeued in him.

SE. What teacheth vs this Gospell.

IV. Thre poyntes, first that the state of matrimony is the worke of God. Secodly. An example of the faith in Marie.

Thirde, an example of loue in Chryst.

SE. How knowest thou, that matrimony is the worke of God?

IV. Out of y scripture, both of y old Testament, & also of the new, & by experience.

SE. What sayth the old testamēt, of matrimony?

IV The old testament declareth, that God did institute, and ordein matrimony, in Paradyse, in the tyme of innocency, before all sinne, & toke great diligence, paynes and labour about it.

SE. What paynes did he take in it?

IV. Genes. 1. it is written, that the high
Maiesty of God, did first Counsell about y
shaping of man, saying, Let vs make man,
in our

Gene. 1.

A watchword

Sap. 10. and breathed into his noſetrelles the breath
 Tob. 8. of life. After that he counſayled alſo about
 Eccle. 33. the ſhaping of the woman ſaying. It is not
 1. Cor. 15. good that man ſhoulde bee alone, wee will
 Gen. 2. make him an helper. And ſo Lord cauſed a
 ſlumber to fall vpon Adam, and he ſlepte.
 And he tooke one of his rybbes, and made
 it a woman, and brought her vnto hym.
 Then ſayd Adam, this is now a bone of my
 Ecl. 17. bones and fleſh of my fleſh, Shee ſhall bee
 1. Cor. 11. called woman, becauſe ſhee was taken out
 of a man, for this cauſe ſhal man leaue his
 Math. 19. father and mother, and ſhal be ioyned with
 Mar. 10. his wyfe, and they ſhall become one fleſhe.
 Ephe. 5. And God bleſſed them, & ſayde vnto them,
 1. Cor. 5. grow, & encrease, & repleniſh the earth.
 Gen. 1. S E. Worketh God this worke ſtill,
 IV. Dea verely, yet ſtill, as Chriſt ſaith,
 My father worketh hitherto and I worke,
 Iohn. 5. God cauſeth not only boyes, but alſo wen-
 ches to be borne, not for to ſynne hardely,
 but for an honeſt and vertuous conuerſation
 and for the preſeruatiō, and mayntenance
 of all mankind. Now like as God provided
 vnto Ada his wyfe without his knowledge
 and helpe. Euen ſo doth hee yet in theſe
 dayes bynge manne and wyfe together,
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For wilful women.

wonderfully without all their myndes and
thoughtes: As it is written.

House and riches may a man haue by the Pro. 19:
heritage of elders, but a discrete woman is
the gift of the Lord.

S E. What speaketh the new testement
of matrimony?

I V. The New testament sheweth that
Christ hath honoured the state of matrimo-
ny, and that he went with his disciples to
a marriage in Cana illustratinge the same
with a goodly miracle turning water into
wyne. To signifye thereby that he amonge
faythful maryed people wil also tourne the
water of trouble into wyne of ioye, if they
walke in a good conuersation, liue accor-
ding to their vocatiō and estate, and do that
thing which is godly and right.

S E. How canst thou know by experience,
that matrimony is the worke of God.

I V. That therein is much painfulnes, la-
bour, & vnlustines, for such are the workes
of God that they seme alwayes vnto the
old Adam, soure, bitter, and heauy. But
God hath ordained, the same so, to pin tent
that man should not be ydle, and by þe reaso
of idlenesse fall into euil & sinful cogitaciōs;
words & workes, but þe shuld alwaies haue
occa-

A V Watchword

occasion to worke and to doe something for
to expel therby the euil thoughtes, wordes
and deedes.

S E. Is then Idlenes such an euil thing.

I V. Idlenes, is an occasiō of many sinnes
and blasphemies, Sathan did no smal hurt
to Christianitie, when hee dyd put into
the popes heade, to forbid matrimony vnto
the spiritualty, for through so manye ydle
personnes hath hee filled Christendome w
as many sinnes and abominations, as So-
dom and Gomorra.

S E. Is then labour such a costly thing.

I V. Yea forsooth, labour taketh away
from man many euil thoughtes, wordes &
deedes, it bringeth good occuppyng, and ke-
peth him healthful: It bringeth to the ta-
ble a hungry stomake, and to þe bed a wea-
ry body. Therefore doth meate and drinke
sauoure well vnto him, and sleepe is sweete
and acceptable vnto him. And such a one
fulfilleth Gods commaundement, wheras
he sayth. In the sweat of thy face shalt thou
eate thy bread.

S E. What must one do which geueth him
selfe into the estate of Matrimony?

I V. He must haue respect to three things
to sayth, loue, and the crosse.

S E. What her-

S E.
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I V.
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S E.

For wilfull VVomen.

S E. Wherefore to sayth:

I V. That he beleue, that matrimony is the worke of God, and that God is his good father, which can and will prouyde hym of an honest mate. And when that is done, the must he also thinke no further vpon other but content hymselfe with her which God hath sent him.

S E. But how if there happen anye tediousnes in matrimony.

I V. Then must euery one thinke thus. behold God hath geuen me this fellow, hee knoweth wel ynough, what is good & profitable for me if he had geuen me another it mighte peraduenture bee more to my hinderance, then to my furtheraunce. The wyll of the Lord be done vpon mee. Cruely where such thoughtes are, there can it not goe amisse.

S E. Wherefore to the loue:

I V. He must know that the estate of matrimony is an estate of loue and peace, so ptherin the one must serue, helpe, and counsayle the other, and that there bee nothing but seruice, helpe, and comfort betweene themselues, and after that towarde their children, family, and all men.

S E. How betweene themselues:

Iu. Pa:

A watchword

Gen. i.

I V. Harped folke must bee peaceable, friendly, and agreynge one with an other not despyling one an other, but be true one to another, saythfully seruing one another, in prosperity and in aduersity, in sickness & in health euen as God doth send it, for God made not the womā of mans heade because she should be mayster, nor yet of the feete y she should altoggether lye vnder foote. But bys syde that shee should be the mans healer.

S E. Now towarde the children & family.

IV. When God sendeth them children or family, that they bring by the same to the laude, honor, and prayse of God to the helpe comodity, and comfote of their neighbour, yea, for the wealth of y whole communalty. And thereof shal they find both hands ful of good works yea all y works of loue, which God hath comaunded, may they shew vppon their children & family, & God maketh of y house good married folkes & a holy hospitall or an elect monastery: yea a kingdome of ioy, Paradise and heauen, he geueth bys blessinge, with all goodnes, health and saluation.

S E. Now towarde the crosse:

IV. Harped folkes, must know y God hath

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For wilfull VVomen.

hath layed a heauye crosse bypon the state
of matrimony both of man and woman.

S E. Which is the crosse of the man?

I V. God sayd vnto Adam Because thou Gen. 3.
hast harkened vnto the voyce of thy wyfe, &
hast eaten of the tree (concerning the which
I commaunded thee saying, thou shalt not
eate of it, cursed be the ground for thy sake,
in sorrow shalt thou eate of it all the dayes
of thy lyfe. Thorne also and thistle shall it
cause to grow vnto thee. In the sweate of
thy face shalt thou eate thy bread.

S E. Which is the crosse of the woman?

I V. God said vnto Eua, because thou hast Gen. 3.
harkened vnto the serpent, and hast eaten
of the frutes, concerning the which I com-
maunded thee that thou shouldest not eate
of it. I will multiply thy sorrowe, in thy
conceyuing. In sorrow shalt thou bring forth
thy childre, and thou shalt stoupe before thy
husband, and he shall haue the rule of thee.

S E. Is there any comfort in this crosse?

I V. Yes, By the crosse of y^e Man is this
comforte containd. In the sweate of
thy face shalt thou eate thy Breaue, tyll
thou bee tourned agayne into the ground
out of the which thou wast taken.

E.

A.

Gen. 3.

Tim. 2

As though hee should haue sayd. Thy crosse
shalbe temporall, & shall last no longer then
whilest thou liuest. Also it is but layed vpon
the body & not vpon the soule. In the crosse
of the woman standeth this consolation: thou
shalt bring forth childre albeit with sorrow
and S Paul sayth, the woman was deceaued
and brought the transgression into the world,
notwithstanding through bearinge of chil-
dren we shall bee saued, if shee continue in
sayth, in loue and holinesse with discretion.

SE. Is the worde God also in the life of
matrimony?

IV. Not onely the word of God, but also
the commaundement, ordinaunce, and bles-
sing of god, an honest life, a good life, a good
conscience, and hope of eternall lyfe. In the
lyfe of the wicked, is nothinge els then the
worke, commaundement, and ordinaunce,
of the Deuil, their own wil discourbing of
the Godly commaundementes, an ingrati-
ous shamefull lyfe, an euill conscience, and
expectation of eternal damnation. The ma-
ryed can stand forth boldly before God, and
reioyce of their estate with a good conscience
I defye the inuented states of the spiritual-
ty, that they dare be so bold as once to open
their mouthes against God, but they shalbe
confound

For wilfull VVomen.

confounded, and become dumble before god,
for they cannot alleage one letter out of the
holy scripture, wherby they might cōfirme
or defende their estate, if the Popes triple
crowne, the Cardinales broad hatt, the
bishops insula, þ freers hood, þ Priestes
shauen crowne, and the Nonnes clare, had
such a reioycing and ground in the scripture
as the womans keuerchiefe, and the beg-
ging bag of the spirituall, as the spade or
pickaxe of Adam, good Lorde how woulde
they boast, crye, and reioyce: but Christ
hath preuented theyr boasting, and standeth
there, and sayth, In vayne they worship me Math. 23
teaching doctrines, which are nothinge but
the traditions of men.

SE. Whereby was the sayth perceyued
in Mary.

IV. When the wyne fayled the mother
of Iesu sayd vnto him: They haue no wine.
The good mother careth for the guesstes, &
would faine that al things were wel, & done
honestly, & yet doth she not pray w expressed
words, for she thought it nedeth not to pray
He is so good of himselfe, that he wil helpe
when hee heareth that there is lacke. And
this is also the nature of sayth to bulde all
thinges vppon the n. e. c. fulnes of God.

E ij.

SE. But

A Watchword

John 3.

SE. But what answere did Christ geue her

IV. He sent her away unkindly, & sayde vnto her, woman what haue I to doe with thee, thyne houre is not yet come.

SE. What doth Marpe then, doth shee leaue it thus.

Iu. No, she saith now first of al to the ministers, what soeuer he saith vnto you do it, so certayne & sure was she y she beleued her welbeloued sonne Christ, would not suffer her to lacke, & euen as shee beleued so came it to passe,

SE. What shall wee learne hereof?

IV. Whē it semeth vnto vs in our prayer that God wil not heare vs, then may wee not yet dispayre or ceasse, but wee must still goe forward & persist, for vnder such a taciturnite, is a sure comfort hyddē vnder such nay, lyeth a sure yea, for so doth God worke he helpeth no rather then when a man thinketh that al cōfort & succour is gone. Therefore is hee called, the ryght helper in necessities, which helpeth in due season.

SE. Wherby is y loue perceined in Christ:

Iu. That he prouideth here such good wine at this feast, hee hath sufficiently declared, by this example, that he wil not put those in anye necessity, which geue themselves,
at his

For wilfull VVomen,

at his commaundement into the state of matrimony: be leue and trust in hym, and follow theyr vocation, nor yet leaue them comfortles. For beholde, when the wyne sayled he made of water good wyne. Euen so, if men do truely & earnestly call vpon hym in their state of matrimony, he will also take away al manner of penuries, he knoweth wel inough hym in matrimony faileth many thyngs, now meate and drynke, now rayment and shoes. Therefore, if the married do þ thinge which pleaseþ God, and seeke fyrst þ kingdome of God, he wil neuer forsake them.

S E. Geue me examples of the scripture.

IV. Who fead the Patriarch Iacob, whē he went ouer Iordan with his staffe, and came againe wyth much people, Children, Cattell and Goods: Genes. 32. Who fead Ioseph: when he was sold of his brethren, became he not by the grace of God, a Lord ouer all Egypte: Who fead the childre of Israel in the Wilderness forty yeres:

Who prouided here good wyne: yea who feedeth the whole world with all creatures: Doth not God do it: Truely no mā needeth to refuse matrimony or to abstaine from it for hūger or penuries sake. But let

C iiij.

him take